

**GLOBALIZATION PERIOD PROBLEMS IN THE FAMILY AND THEIR SOLUTIONS**

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**Annotation**

In the article, the author, on the basis of factual data, revealed that the causes of the crisis in modern Uzbek families, the increase in family divorce are domestic violence, the oppression of women and their discrimination. In the article, the author identified the reasons that in many cases cause divorce, this is the lack of a woman's place in the family, as well as the passivity and lack of literacy of a woman who, even those who are subjected to domestic violence, hide and very rarely complain. The facts show that the majority of women, being afraid of the threat of their husbands and because of the reproaches of their parents, according to the mentality of the Uzbeks, divorce is considered a disgrace to the woman's family, they hide domestic violence. These days, this situation sometimes leads to husbands killing their wives. In the article, the author believes that the reason for this situation is the lack of literacy of women, the early marriage of girls, the choice of husbands by parents and outdated relationships, that is, complete subordination to husbands. In conclusion, the author offers his conclusions and suggestions for eliminating this situation.

**Keywords:** society, family, woman, Renaissance scholars, Jadids, family relations, nationality and modernity, domestic violence, oppression, suicide, gender equality.

**RELEVANCE OF THE TOPIC**

From the beginning of human society, people began to live together. The way and forms of living people together have been changing and murakakabilized over the years. The family, which is considered a small branch of society, maintains its place in society from its inception to its present. Thus the family is the smallest, most complex and the most ancient Union of the Society of man. But by the time of globalization, the role of values in the attitude towards the family is increasingly decreasing, which is reflected in the escalation of family conflicts.

The peace of the state is associated with its sustainable development, economic growth, the health of its citizens, their correct lifestyle, the smoothness of the family and the proper upbringing of children in it in ideological terms. When the community is made to look like a mustachamite building, the family consists of its bricks, if the brick of the building is fragile, barren, the castle quickly shines, just as society is in a society when families are unstable, society is also in decline.

**METHODS AND LEVEL OF STUDY**

In our national values, in the activities of great gods and sages, from time immemorial, issues about the relationship between the family and its members, about the child and his maturation have been central issues. the focus has been on key issues.

The family and its importance in the individual and in society are also cited in the works of Renaissance allomas. Particular attention was paid to family and family relations in the philosophical worldview of Abu Nasr Farabi, Abu Rayhan Beruniy, Abu Ali Ibn Sina, Yusuf Khos Khojib, Mahmud Koshgariy, Kaykovus, Alisher Navoi, Zahiriddin Muhammad Babur, who are considered great allomas of the East.

Also many scholars and writers such as Rizouddin Ibn Fakhridin, Muqimi, Furqat, Haziyy, Uwaysiy, Nodira, Abdurauf Fitrat, Abdullah Avlani have left their pioneering views on these issues in history. They maintain their importance in the organization and management of the Modern Family

<b>37</b>	<b>ISSN 2277-3630 (online), Published by International journal of Social Sciences &amp; Interdisciplinary Research., under Volume: 12 Issue: 04 in April-2023</b> <a href="https://www.gejournal.net/index.php/IJSSIR">https://www.gejournal.net/index.php/IJSSIR</a>
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of philosophical thoughts.

One of the allomas of the eastern Renaissance, Abu Nasr Forabi's philosophical views on human perfection, happiness, education and upbringing in the family, morality, attitude to religion in his works "city of fertile people" and "treatise on the achievement of happiness" enriched the place of the family in society with new thoughts. The scientist believes that achieving true happiness is only when enthusiasm, oppression among people is lost, and in the family, with the respect of each other, sincere relationships, kindness of their members, constitutes the happiness of people in this family.

Farabi believes that abandoning unnecessary customs is important in achieving happiness. "Leaders should also change the past that embodies bad habits. Otherwise, there will also be no lightness, change and growth in marriage, if the past follows the student and keeps his mood." [2] at the same time, " whatever helps in the path of achieving happiness, it is necessary to preserve it, preserve it, whatever is harmful, to make it a useful alloma in their works, which is the primary mentor, guide for each parent's own children, and it is they who gave the child raw conclusions about the influence of basic education and the formation

In the works of the great figure of the Renaissance, the qomusi scholar Abu Rayhon Beruniy, unique opinions are given on human etiquette and morality in family relations. As a connoisseur of the human psyche, the scientist in his works described such concepts as the human personality, its perfection, intelligence, salvation and pleasure, patience and humility, beauty and taste, purity and selfishness. He writes: "a person is obliged to unite with his relatives in society, the purpose of which is to support each other and to do things in order to support each other, both himself and others."

Abu Rayhon argues that Beruniy should be "the core of tidiness and orastal nobility"; talking about the connection between a person's external pleasant appearance and his moral image, "to brush the tooth, to keep the eyes and eyelids clean, to put a surma on them, and to dye the hair as needed, to remove and smooth the nails." [3] argues that it is the foundation of human health and mental purity. These thoughts have not lost their relevance even in modern times, because the fact that family members, spouses follow ushu instructions, is one of the grounds for family harmony.

The idea that a person with moral etiquette should first of all be an example of his own behavior, in the culture of treatment, in living life, in the stability of the family is an example of the scientist's instructive views on family ethics. In the work, a person is able to transform his passions into those that praise his soul and body, treat it with spiritual medicine, and gradually, through the methods indicated in the books on morality, eliminate vices, being able to transform them into those that praise negative aspects, being shown as a kind.

Thus, Berunius, following in the footsteps of his teachers, made a worthy contribution to the psychology of the family with his humanistic universal views. He has advocated for mutual understanding, equality, and justice in governance among humans-that these views have not lost their relevance in our time either.

One of the Eastern thinkers, Abu Ali Ibn Sina, in the system of family relations and views on this area. As a great scientist, he tried to reveal the scientific essence of all phenomena. The works created by Alloma became the property of the peoples of the world. The fact that his treatise event" address "("treatise on the measure of achieving family happiness") and a number of other works have attracted the attention of specialists in various fields over the centuries is also evidence of our opinion.

Behavior with science, the mutual unity of efforts elites to the level of human wisdom, perfect man. In matters of moral education, alloma singled out the place of the family. While illuminating various aspects of family relations, Ibn Sina makes a series of demands to the head of the family, who had previously. The head of the family, he writes, should perfectly master the issues of upbringing in the family, both theoretically and practically. If the head of the family is inexperienced, he will not be able to raise his members well, in the end he will not be able to achieve good positive results, bad

upbringing can badly affect not only this family, but also Neighbors, neighborhood. Raising a child in the family is a primary function of the parents, regardless of the position they occupy in society, according to Ibn Sina. It also gives a big place to the issue of women's hulks in the family. In the "Afsafiy bekhtarin zankho" (on the good qualities of women) section of the same book, their following qualities are emphasized: "a woman should be mentally wise, shy, obedient, chaste, and not talk much: she should obey her husband, love him, give birth to children, always be honest, pure, right, humble, not be capricious, not shed her self-esteem and prestige; she should never show a sense of prudence, vigor in relation to her husband, should be used sparingly; by her behavior, she should not leave a place in the heart of her husband for the feeling of impotence." [4]

The famous work of Joseph Khos Khojib, "Qutadgü bilig", also gives valuable insight into the role of the couple in the management of family life and the norms of reciprocity, starting with the correct choice of a married couple, paying attention to what qualities of ya'niu. [5] regarding the culture of marriage, decency, love-love, Alisher Nawai's "Mahbub-ul-qulub", or "love of Hearts", is also a valuable consideration. Because in this work, Navoi sets out the most necessary setbacks in his soul for people, focusing on the issues of good qualities, their upbringing, which allow them to get out of various events and situations in marriage, family life. In the chapter "on marriage and wives" of the brochure, he writes this about marriage and its benefits, Family etiquette, good qualities of wives. "A good wife is the state and happiness of the family. The tidiness of the house is from him, the calm and tranquility of the owner of the house is from him, if he is husky-he is cool, if he is polite – he is soulless. In the case of Achilles, there will be discipline in fasting, the tools will stand in purgatory and order." [6]

In the East, serious importance has long been attached to the preparation of young people for family life. They have come down to us in the style of " exhortations", " pandnomas", " Proverbs". These sources tell the story of events of various educational importance in the education of girls in life, in which, first of all, human qualities are formed, the family is sacred, it is precisely the housewives who care for it.

Abdurauf Fitrat's "family" and "family or family management procedures", a exponent of the 20th-century Turkestan jadidist kharakat, also put great emphasis on the issue of family and its place in society. These works also provide valuable insights into marriage, parental and child duties, the relationship of family members, what kind of wife to choose, and the knowledge of girls. [9] as well as new age scholars Musurmonova o., Karimova V.M. Soginov N.A., Hodakov N.M. Shoumarov Sh.B books about the pedpgogic and psychological foundations of the family were created.

### RESEARCH RESULTS

As can be seen from the review of the literature above, the general opinion inherent in all the eastern allomas, the consideration of the family, its development, the responsibility of the proper upbringing of the Pharisees is largely assigned to women. In modern literature, it is also indicated that it is a woman's task to ensure economic, spiritual-moral relations between a couple in the family, to establish good relations between blood-relatives.

But the modernization of economic, spiritual and educational and psychological relations between spouses in young families in the present period, the difference in some cases from our age-old values, which suggests that gender equality, a woman is subordinate and subordinate, creates a contrast between nationalism and modernity in families. The article will talk about the crisis situation in the Modern Family during globalization, on the example of Uzbek families, about domestic violence and harassment of women, and the reasons for the increase in family decisions as a result of them, as well as their solutions.

The family, considered the most ancient unit of humanity and the main foundation of society, was considered the most priority and important human unit in the East. But today's statistics show

that family and family relationships have fallen into a deplorable state. The article provides practical suggestions on solving these problems.

The President Of The Respulika Of Uzbekistan Sh.M.Mirziyoev said in his speech at the Youth Forum on December 26, 2020: "our people have long known the family holy and constantly cherish it. The stronger the family,the more stable the society.

We must not forget one thing: peace and harmony in our apartments is directly related, first of all, to the healthy atmosphere in the family, to the preparation of our daughters on the verge of independent life for family marriage.

Unfortunately, as a result of our indifference and neglect of this important issue, in the past 11 months of this year, 25 thousand grants were recorded between young families. This negative state should seriously disturb and cause severe anxiety to all of us.

After all, think for yourself, 25 thousand points – if there are at least three members of each family, is it – not the fact that the life of 100 thousand people is ruined?! How many innocent children remain alive orphans as a result of this. How many people's fate will go out of your way and become a wanderer.

Why didn't we act in the neighborhood to save these families, didn't we show the young people the right way?

I would be infinitely grateful to all of you if you, our dear youth, also show initiative and activity in relation to the Prevention of family conflicts, reduction of deductions."he said.[10] in fact, as of June 1, 2022, 20,798 Republican rulings were recorded by the FHDY authorities, while according to the Ministry of Justice, this figure increased to 4,700 compared with the corresponding period of last year.[11]

Meanwhile, according to the press service of the Human Rights representative of the Supreme Assembly (Ombudsman), cases of violence against women are also increasing from year to year. "By April 15, 2021, the Ombudsman's name had received an appeal on about 20 cases of sexual and physical abuse, mental repression by women. The numbers that reflect violence against them can actually be even more. And the reason for this is the fact that Uzbek women turn a blind eye to violence without much effort," the message said.[1]

When the survey results show that 42% of the women involved endure violence for fear that they cannot support themselves and their children, another 38% turn a blind eye to violence for fear of being discussed (chatter) by others. Violence is control over the individual through harassment and bullying. That is, violence is the conscious establishment of control over the victim and his life.[2]

According to the World Health Organization, more than 25% of women between the ages of 15 and 49 experience physical or sexual abuse during their lifetime. Thirty-three percent of these rapes are on Southeast Asian soil.[3]

The Ministry of internal affairs and the commission for gender equality issued a "protective order" by her husband in 8,158 cases, 322 by her mother-in-law in cases of harassment of her daughter-in-law, 229 by her daughter-in-law, and the remaining 2,361 by others. [4]

Cases of women's rights still occur despite the fact that Uzbekistan has joined the UN Convention on the elimination of all forms of discrimination against women's rights for 26 years.

In Uzbekistan, in the last month of 2022, 7 women were brutally killed by their spouses, more than a dozen children were left without a mother.

Of the 34,330 or 87% of reported cases of violence against women in Uzbekistan, the family was affected. This is the official channel of the agency for information and Mass Communications under the administration of the president of the Republic of Uzbekistan. (Aoka)at a press conference in the presence of the deputy head of the service for the Prevention of HIV violations



Colonel Umida Abdullaeva, the head of the Department of the state committee for family and women Bahodirjon Qahhorov, the head of the Department of the prosecutor general's office Oktam O'taev.

During 2021, 39,343 appeals were received to the internal affairs bodies on cases of harassment and violence against women. In order to protect women from harassment and violence, 39,343 women were issued protective orders. 378 of the protective orders were issued to minors, 9,861 to young people (ages 18-30), and 29,104 to women over the age of 30.

According to the analysis, 26,667 of the protective orders were formalized against spouses, 1,559 against in-laws, 1,128 against brides, and 9,989 against other persons.

Recall that in 2020, a presidential decision was made to protect women from harassment and violence. According to the document, the procedure for issuing protection orders to women affected by harassment and violence is approved. It was suggested that the women should be held accountable for those who spoke. "Protective orders resulted in 20,769 cases where the family was reconciled, 15,142 where the conflict was resolved, 921 where the family was divorced, and 2,222 where the conflict was not resolved," the report said. [5]

In general, violence refers to any type of oppression in the eyes of any person who knows their rights, whether it is physical or spiritual or spiritual, whether sexual or broad. But for some reason, when it comes to violence among the people in Uzbekistan, it is mainly understood to physically harm a person. Specifically, in domestic violence against women as well.

Therefore, a spouse who does not raise his hand to a woman in a family environment is an ideal benchmark. The terrible thing is that some women do not even realize that they are being abused. Violence it's not just slapping, kicking. saying ' You don't go to your mother ' is also a psychological abuse, not giving enough money for a woman's need is also an economic abuse, not even pulling to bed when a woman doesn't want to, and or not meeting her sexual need when she wants sexual abuse. Such cases are so sickened that they are already being adopted as a standard.

This is perhaps the root of other problems associated with women in society. A survey conducted by the Ombudsman in connection with the issue found that 42% of the women involved were afraid of not being able to support themselves and their children, and 38% turned a blind eye to violence, not wanting to be discussed and talked about by others. Sheikh Azhar Naser, a prominent representative of the Islamic world, says: "Teach Your daughter to be financially independent so that in the future her husband will be not a boss, but a close ally."

In the first three months of 2021, the Home Office and the gender equality commission investigated cases of abuse committed by 8,158 husbands to his wife, 322 to his daughter-in-law, and 229 to his mother-in-law. At this year's expanded meeting of the Republican women's Community Council and the commission on gender equality, Senate President Tanzila Norboeva says of the responsible employees who are unfettered with cases of violence against women found in families: "in such cases, some families say that it is not harassment or it is not violence. They just got hit, he justifies himself. There are even cases when the internal affairs staff will be 'in the family, ketawering, you will be reconciled', to be sent back. Indeed, today in Uzbekistan, the indifference and lack of thinking within the framework of the law of organizations responsible for the increase in cases of violence against women in the family is caused by an equal amount of mentality." [6]

There is a law "on protection against harassment and violence against women". It presents 4 types of violence: physical, sexual, mental and economic violence. But the concept of domestic-domestic violence is not given. Unfortunately, the issue of liability in persons who have been physically abused is also limited to the payment of a violent fine, qualified by the article of defamation, defamation or minor bodily harm in the Code of administrative responsibility due to the

<b>41</b>	<b>ISSN 2277-3630 (online), Published by International journal of Social Sciences &amp; Interdisciplinary Research., under Volume: 12 Issue: 04 in April-2023</b> <a href="https://www.gejournal.net/index.php/IJSSIR">https://www.gejournal.net/index.php/IJSSIR</a>
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absence of the concept of "domestic violence", the absence of liability, or removed from the woman by the protective order for 30 days.

The person who carries out the violence knows that he is not liable. Society also tries to exonerate the abuser. In this case, a woman should not report violence or be tolerated by her entourage, family members, there will be a fist of marriage, chidagin for your children, acts in the tribe.

Our proverbs also promote the need to walk quietly in a state of violence. For example, the proverb "the girl who came out is out of the shell", the proverb "When the water comes simirib and the stone comes, gnawing", the long-standing existence of the creeds "your dead is the same family's" are the roots of domestic violence that have been going on for years. It goes back to the family environment. A boy and a girl are motivated by two different approaches. It is normal when a boy hits, fists with someone. It is perceived as courage, courage. The girls are encouraged to sit quietly, to be subdued, if they are polite and angry. The guys are encouraged.

Both in the upbringing of a girl and a boy, parents choose two different directions. Girls are mainly seen as future brides, mothers. And the guys are considered the future breadwinner. The demand for them is not always fair. Girls, on the other hand, have limited access to education and employment. When starting a family, the habit of not taking out, of being patient is formed, even in what is being said at home.

Usually, groom candidates are only asked what they do or what work can do, what requirements they have for the spouse. From girls, on the other hand, a housewife who does not have her own opinion as an independent person, who must always consider herself subordinate to other family members, always standing as an "okay", her readiness as a house cleaner is strongly checked, and from the very first day her dignity is underestimated and her rights are violated.

Cases of domestic violence related to women have been covered more widely in recent years in Uzbekistan than in previous years, in which the role of social networks, bloggers and journalists can be recognized. The strengthening of public control, the emergence of special platforms of the writer in the same direction, is becoming a platform for women who are becoming victims of violence.

There is a pulpit, there is a law of the Republic of Uzbekistan "on the protection of women from harassment and violence", but cases of violence against women are increasing from year to year. This can be compared to a chain: we imagine a family and an oppressive husband in it, and a mazluma woman. The boy of this family grows up to see that it is normal for a man to humiliate a woman, a girl grows up to see that a woman's oppression is a normal phenomenon, a chain is connected.

"In addition, there are indirect victims of such violence — these are young children, elderly parents who inadvertently observe what is happening, and this also injures them. It should be noted that domestic violence is regular torture, almost no one asks for help as early as the first time, since most often the victim is psychologically and financially dependent on the aggressor, believes that he will get angry from time to time, cannot avoid conflicts. Therefore, domestic violence cannot be equated with street quarrels, " he noted Nemolchi.uz. Recently, the University of Manchester has published part of its study on high percentages. According to him, the IQ (intelligence ratio) of 50 percent of children whose mothers suffered from abuse would be lower than that of other children. It is clear that the future of such children, who were born with low skills and grew up witnessing violence, will be more problematic.

**CONCLUSION**

<b>42</b>	ISSN 2277-3630 (online), Published by International journal of Social Sciences & Interdisciplinary Research., under Volume: 12 Issue: 04 in April-2023 <a href="https://www.gejournal.net/index.php/IJSSIR">https://www.gejournal.net/index.php/IJSSIR</a>
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From the above studies, it can be concluded that in Uzbekistan one or another manifestation of violence against women in the family is actively occurring. The main reason for this is the fact that women are not financially independent and are not accepted by society even in the event of a divorce. If we take a light look at the discrimination of women and do not ensure that girls and women have enough knowledge (in particular, girls are married early), and we know that our own daughter, sister, or sister are under oppression-deliberately do not help her and push her out of the chest, Uzbek mazluma women will grow up in our society. Considering that nationality, the upbringing of the future generation is mainly female gardan, it can be assumed what kind of children mazluma will bring to our female country.

In our opinion, it is necessary that we change our attitude to the family, to the issue of marriage, as follows:

First, the following organizations created to improve the existing women's rights and their lifestyle in the country are the state committee for family and women, the Senate Committee on women and gender equality, the legislative chamber's Commission on family and women's issues, the Republican commission on women's role in society, the Republican commission on gender equality and family issues, the family, Centers for the employment and strengthening of women's health, the movement "women in white", the Council of mothers-in-law must coordinate their duties and of course carry out their activities in harmony with their representatives in places.

Secondly, it was one of the important manifestations of our oriental upbringing – it is necessary to teach our daughters to correctly interpret women's patience. In some cases, the patience in women is causing them to suffer. Because the patience of a woman is used by many men in oppression. As the woman persists and tolerates the man's braces, the man is more violent. In a man, the idea arises that a woman's patience will endure even if I have a cause. So it is imperative for girls to instill concepts such as self-awareness, knowledge of their own value from a young age.

Thirdly, it is necessary to prepare our daughters from youth only for the sake of the husband and his family, for housekeeping, to prepare them to independently manage themselves by occupying a certain profession, not instilling in them that their life will be good if they can do household chores and honor a man and be obedient.

Fourth, it is necessary to teach girls to eliminate the family by reason, entrepreneurship and vigilance, family science, without explaining the family as a fantastic mythical, good, sweet life, the existence of material and economic, moral, religious, as well as mutual problems of family members.

Fifth, it is necessary to first focus on learning, acquiring a certain profession, teaching girls to read books, getting them used to looking for ways to get out of various problem situations, and forming the right worldview.

Sixth, it is necessary to educate girls not to be confused in the face of life problems, to have strict self-confidence in any situation, to be strong-willed, ready to overcome any financial difficulties for himself and the future of his children.

Seventh, mazluma, to be, patient with all kinds of repression and oppression, it is imperative to explain to anyone that a woman whose children cannot overcome herself, let alone, will never like it. Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals.

Eighth, to regularly increase the legal awareness of young people from school to vocational schools, higher education institutions, to spend the day of legal connoisseurs by youth leaders in Mahals.

The family is a major branch of society. Therefore, the formation of a human personality begins with the family. Family is not a narrow household concept, but it is a social collective phenomenon. Therefore, families come together and form a society. Just as changes in society have an impact on the family, changes in the family have an impact on society. In this regard, the attention to the

upbringing of young people in the family, their health is being strengthened by our government, and there are opportunities for finding solutions and implementation of these issues.

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